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EDITED BY

Paul Crane SJ

VOLUME 6.

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Parents and State

THE EDITOR

EDUCATION is conceived correctly as an extension of family upbringing. Parents, therefore, have the right, which is theirs under natural law, of selecting the school which their children shall attend. At the very least, it is the duty of government to respect as best it can parental wishes in this matter. More positively still, it should strive, by every means in its power to facilitate them. What it should not do is so to arrange things that parental choice in the educational field is progressively constricted.

This unfortunately is what Mr. Wilson's Government seems bent on doing. Very shortly after its accession to power on a shoe-string majority it revealed its mind as that of squeezing out the grammar schools in favour of comprehensives. Its plan for the public schools would seem to indicate their eventual integration into a state system. In neither case have parental wishes appeared as a factor relevant to government thinking in the educational field. The gentleman in Whitehall is presumed to know best. The Government will give the children of this country the kind of education it thinks they should have irrespective of the wishes of their parents. The plan is clear. Through the hobbling of private enterprise in the business of education all will be forced to toe the state line. None will be positively bludgeoned. All eventually will be constrained.

It is important that Mr. Wilson and his colleagues should realise that legislative arrangements based on this kind of thinking constitute a flagrant violation of natural law.

Readers of *Christian Order* will need no introduction to the writer of these articles. Father James Quin is known to them for the vigour and lucidity of his style, and for his remarkable gift for exposition. In this first article he explains the emphasis placed by Existentialists on the concrete, the real and the personal; and on what one leading exponent has aptly called 'the sting of reality'. The 'authentic' man makes his bow — without sun-glasses.

Existentialism

1: GENERAL CHARACTERISTICS OF THE MOVEMENT

JAMES QUIN

THE two current fashions in Western philosophy are Existentialism and Linguistic Analysis; and neither is a philosophical system. They are rather two different ways of doing philosophy; and while the former tends to produce a family of philosophical answers, the latter tends to eliminate all philosophical questions. Existentialism is of continental vintage; Linguistic Philosophy a product of the Anglo-Saxon tradition. And it is interesting to note their reaction to one another. At the latest international congress of philosophy, the Existentialists looked down their philosophical noses at the verbal witch-hunting of the Anglo-Saxons whose preoccupation with words, grammar and syntax seemed quite out of touch with reality and scarcely merited the title 'philosophy'. The Linguistic Philosophers on the other hand, raised their philosophical eyebrows at the romanticism of the Continentals who seemed quite unconcerned with logical rigour and indulged in woolly generalisations from purely personal experiences. In this mutual distrust, I think, each has grasped the essential weakness of the other.

Although, in Britain, professional philosophers generally have little sympathy with Existentialism, and the educated public even less, there is a growing interest in the movement—an interest aroused principally through the novels and plays of Existentialist philosophers like Jean Paul Sartre, Albert Camus and Gabriel Marcel. These novels and plays are good literature and command a much wider reading public than would any systematic exposition of the writers' philosophical views. Not many people, I imagine, will attempt to read Sartre's principal philosophical work, *L'être et le Néant*, and of those who do few will persevere in the attempt; but his plays and novels are widely read and they do have philosophical impact. Consequently the words 'Existentialism', 'existentialist' and 'existential' have been woven into our vocabulary while few can claim acquaintance with the weaver that wove the woof.

Accent on Existence

Existentialism is a movement rather than a doctrine; it is a way of thinking rather than a system of thought. In our effort to understand the movement we can begin by asking why it is called *Existentialism*. The answer is, of course, obvious—it accentuates existence. But this obvious answer is not very enlightening unless we know what the Existentialist means by existence as opposed to essence and why he rejects the philosophy of essence in favour of a philosophy of existence.

Let us consider first this preoccupation with existence—indeed 'fascination' would be a better word; "Existence cannot be divorced from astonishment" writes Gabriel Marcel. We take existence so much for granted that we fail to notice it. Chesterton somewhere says that most people would notice the greenness of the grass only if they woke up some morning to find it blue, whereas he himself is surprised every morning to wake up and find it green. Chesterton *noticed* the greenness of the grass; this is the kind of awareness a reflective thinker has of existence. In his novel, *La Nausée*, Jean Paul Sartre describes very vividly the moment of truth when his principle character, Antoine Roquentin, suddenly becomes aware of existence.

Roquentin is sitting on a bench in the public garden gazing pensively at the root of a chestnut tree. As a root it is just like any other root and can easily be replaced if it withers and dies. But it is not any other root; it is this particular root and as this particular root it is unique. It need not be there but in fact it is. It, and not any other root, has crossed the infinite gulf that separates being from non-being, and now, almost impudently, proclaims its grotesquely improbable victory over nothingness. It exists. Pluck it out and burn it, and you have not merely destroyed a *kind of thing* that can be replaced; you have annihilated an irreplaceable *existent*.

The difference between Being and Non-being is infinite, and the really astonishing fact about every single being we experience is that its non-being is infinitely more probable. When we think of the sheer contingency of our own personal existence, this astonishment becomes, in retrospect, a kind of agonising dread of what-could-so-easily-not-have-been. Each of us is the end product of a long series of events none of which was in the slightest degree probable. If I consider my own ancestry and go no further back than the last generation, I begin to realise that the odds against my ever having come into existence are so great as to defy mathematical calculation. Even granted the existence of that unique couple whose genetic structure alone could provide the biochemical complex required for *my* emergence into being, the odds against their meeting, falling in love and marrying are incalculable. Add to this the grotesque improbability of the union of just those two gametes whose fusion ushered me into existence, and I become the improbable outcome of an improbable series of improbabilities.

The Existentialist, Georges Bataille, meditating along these lines, became acutely conscious of "*l'improbabilite infinie, douloureuse*" out of which emerged this "*etre irremplacable que je suis*" (*L'experience interieure*). "How is it possible" pleads Maine de Biran, "for anyone not to be involved in the mystery of his own existence by the sheer wonder that it excites in anyone who thinks?" These

Existentialist thinkers are merely re-echoing the words of Blaise Pascal who wrote: "When I consider the tiny span of my life which is swallowed up in the eternity which precedes and follows it, when I consider the tiny space that I occupy and can see, lost as I am in the infinite immensity of space which I know nothing about and which knows nothing about me, I am terrified and marvel to find myself here rather than there, for there is no reason at all why 'here' rather than 'there' or why 'now' rather than 'then'. Who put me there? By whose command and under whose direction were this time and place destined for me?" The theistic Existentialist finds the answer to this question in God; the radical contingency of my personal existence, the brute fact that I do exist here and now rather than then or there and need never have existed at all, is rooted in God's free creative act. The atheistic Existentialist, on the other hand, can find no answer at all; existence is, in the ultimate analysis, irrational and absurd. "I said that the world was absurd, but I was going too fast. This world in itself is not reasonable, one can say that of it. But the absurd is the confrontation of this irrational world with the desperate desire for clarity, the appeal of which resounds in the depths of man . . . The absurdity arises from this confrontation of the human appeal with the irrational silence of the world . . . The irrational, the human nostalgia and the absurdity which arises from their *tete-a-tete*, these are the three personages of the drama" (Albert Camus: *Le mythe de Sisyphe*).

Anti-intellectualism

This preoccupation with existence generates opposition to any philosophy which thinks in terms of essences. In the Existentialist's view, essence-thinking philosophers are out of contact with reality; they live in a world of abstractions which yield as little insight into Being as the theorems of a Euclidean textbook; they try to intellectualise reality, rationalise it, reduce it to a system of logically related concepts and, by trying to grasp things in classes, they catch hold of what is common to many and allow what is singular and individual to slip through their fingers. Consider for

instance the concrete living person, John Smith, the man of flesh and blood, facing the problem of life within his own personal situation, with his own personal aspirations and inspirations, assets and liabilities, sympathies and antipathies. What is this 'living ganglion of irreconcilable antagonisms' in terms of essence? What does the essence-thinking philosopher make of John Smith? He stands back, sees John as an object, one among many similar objects, abstracts his essence and calls him a man. But this conceptualised version of John which the term 'man' expresses applies equally well to Tom, Dick and Harry. In other words, the concept we form of John as an essence abstracts from the living reality, loses sight of his unique existence and herds him into an anonymous group in which he loses his personal identity and becomes Tom-Dick-or-Harrified. The Existentialist denies that we can form a *concept* of the hurly-burly of human existence with its trials and tribulations, its hopes and fears, its uncertainty of living moving inexorably on to the certainty of death. He repudiates the essentialist way of thinking and focusses his attention on concrete flesh-and-blood existence. "I would be inclined for my part" writes Gabriel Marcel, "to deny the true philosophical character of any work which does not reveal what I would call the sting of reality" (*Du refus a l'invocation*, p. 89). The concrete, real and personal as opposed to the abstract, conceptual and impersonal—this is one of the characteristics of the Existentialist approach.

The preoccupation with existence necessarily implies the preoccupation with human existence, for, if concrete philosophical reflection is at all possible, it cannot be done from the 'outside'. The Existentialist philosopher cannot stand back from existence and view it as an object; he cannot be a disinterested spectator; he must view it from 'within'; he must be *personally involved* in the mystery of being if he would grasp its metaphysical implications. Hence philosophical reflection must begin with the philosopher's one and only entry into the mystery, viz., his own experience of being, his own personal existence. Hence

another general characteristic of the Existentialist approach — its concentration on man.

Existentialist communication

Perhaps what is meant by 'philosophising from within a situation' may become clearer if we turn our attention to the way in which the Existentialist thinker tries to communicate his thought. It is no mere coincidence that the Existentialist is often a successful playwright or novelist; he finds the concrete language of art an apt medium for expressing what he is trying to say. Remember the procedure Hamlet adopted when he was trying to make Claudius realise the malice of his crime. Hamlet did not enunciate an abstract moral principle and then apply it to the case in point. Rather did he have the players enact a similar crime in the presence of the king. He was adopting the existential method of approach — "The play's the thing wherein I'll catch the conscience of the king". The Existentialist is not trying to win a logical argument; he is trying to evoke a personal commitment to what he considers the living existential truth and he has grasped very clearly that existential truth cannot be communicated adequately in abstract terms — it cannot be conceptualised and communicated in the cold logic of scientific propositions. A lover who would woo as a scientist would do would soon be jilted. Existential situations overflow each and every formula. There is always more in human sympathy than words can say and more in love than in a love-letter; it takes the poetic genius of a Robert Burns to light the lamp of love in lilting lyrics.

The play, the poem, the novel communicate at the concrete personal level and this is why the Existentialist finds them a suitable vehicle for his thought. The reader who is tuned in will experience a sympathetic vibration, he will 'live' the situation expressed and 'feel' its implications. The Existentialist reflects from within his own personal experience, tries to analyse it and gain insight into its meaning (or meaninglessness) and this is what he tries to communicate to others. The theistic Existentialist, for example, will try to make man acutely conscious of his

utter contingency, of his total dependence on the Transcendent, of his need for God and thus wring from his *heart-felt-thought* the cry of St. Augustine: "Thou hast made us for Thyself, O Lord, and our hearts are restless till they rest in Thee".

So far we have seen the Existentialist's repudiation of the essentialist or conceptualist approach to reality; he is anti-intellectualist. We have seen also his insistence on the necessity of grappling with the mystery of being from 'within', from one's own personal involvement in the mystery. But what does the Existentialist mean by existence as opposed to essence? What does he mean by the slogan "Existence precedes essence" which, as Jean Paul Sartre tells us in *L'existentialisme est un humanisme*, is the essence of Existentialism.

Ex-Sistence

In ordinary language everything that actually is exists and everything that exists actually is; but in Existentialist language 'existence' and 'is-ness' are not synonymous. For the Existentialist the word 'existence' reverts to its etymological meaning — EX and SISTERE: to stand, posit or step out of — and thus understood the term applies primarily to man. Man is not a *determined* essence, a mode of being which, like the pen I am using or the chair I am sitting on, simply is what it is, still is what it was and will remain what it now is. The being of man is not determined in this way. Man never really *IS* anything; he no longer is what he was an is not yet what he is striving to become; he is a being-on-the-move, ever stretching ahead of himself, ever *transcending* himself. In this potentiality for being, in this lack of essential determination, lies man's free-will. Man himself must determine what he is to be, and by this choice he is, as it were, stepping out of himself (exsisting) and positing what he is to be (his essence). Man is continually creating his essence by ex-sisting. Hence the slogan: Existence precedes essence. Here is how Jean Paul Sartre expresses the idea: "What do we mean by saying that existence precedes essence? We mean that man first of all exists, encounters himself, surges up in the world —

and defines himself afterwards. If man as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself" (*L'existentialisme est un humanisme*).

There is obvious truth in this account of human existence and the Existentialist is performing a useful service in focussing attention on it. Man is free and is responsible for what he makes of himself. But there is room here for a distinction, the distinction between being human and being this kind of human person, or, in other words, between 'nature' and psychological personality. In their effort to avoid the pre-determination which the words 'nature' or 'essence' seem to imply, the Existentialists tend to gloss over this distinction. To say of man, as Sartre does, that "to begin with he is nothing" is surely hyperbole. Although man is free and responsible for what he makes of himself, his choice is limited from the outset; he cannot make of himself what he likes — he cannot, for instance, decide to become an ant or a cauliflower. He may be as stubborn as a mule or as pure as an angel but "a man's a man for a' that". This is all very obvious but it does bring out the point that man's basic potentiality (his essence) is to be human and in this respect his existence is both limited and determined. He is not a *carte-blanc* for existence; he is a type of being, an existing essence and his essence determines the field within which his dynamic act of existing can operate. What differentiates man from every other kind of being we experience is that his essence does not *completely* determine his existence — he is free.

While the Existentialist can raise legitimate objection to Hegelian Idealism and Marxist Materialism which tend to depersonalise man by denying his freedom and making him the sport of evolutionary process, the Existentialist himself tends to the opposite extreme; he is inclined to de-naturalise man by glossing over human nature and exaggerating the extent of man's liberty. The Existentialist's emphasis on free-will is a welcome insight; his gloss over human nature is an unfortunate oversight. Select the insight, cor-

rect the oversight, and we are back on the familiar territory of the *philosophia perennis* so well stated by Cardinal Newman in his *Grammar of Assent*: "What is the peculiarity of our nature, in contrast with the inferior animals around us? It is that, though man cannot change what he is born with, he is a being of progress with relation to his perfection and characteristic good. Other beings are complete from their first existence, in that line of excellence which is allotted to them; but man begins with nothing realised (to use the word) and he has to make capital for himself by the exercise of those faculties which are his natural inheritance. Thus he gradually advances to the fullness of his original destiny. Nor is this progress mechanical, nor is it of necessity; it is committed to the personal efforts of each individual of the species; each of us has the prerogative of completing his inchoate and rudimental nature, and of developing his own perfection out of the living elements with which his mind began to be. It is his gift to be the creator of his own sufficiency; and to be emphatically self-made" (op. cit. pp. 348-9).

The Existentialist, of course, does not attempt to prove his philosophy. His approach, as already said, is a-logical, a-rational. He does not demonstrate his thought by presenting a series of logically connected propositions which lead to a conclusion. He tries rather to demonstrate his philosophy by *revealing* its truth; he presents a descriptive analysis of some concrete human experience, like anxiety, love or hope, and invites the reader to "come and see". These analyses are often penetrating and their 'affective presentation is more effective than any scientific presentation could be—a sermon on the love of God by one who loves can communicate the truth with greater impact than the abstractions of a theological textbook. The approach, no doubt, will offend those who prefer their truth wrapped in neat little parcels, clearly labelled and tied with logical string—but is truth ever communicated in the language of logic?

Authentic Existence

Although in the Existentialist's view every man is free and therefore responsible for what he makes of himself, he

is convinced that few of us face up to the human situation and accept full responsibility. There is an *authentic* and an *unauthentic* mode of existing. In freely creating his own 'essence', man can either swim resolutely towards a self-appointed objective or he can allow himself to drift with the tide. The unauthentic person simply drifts with the tide and follows accepted standards which he himself has not decided and for which he feels no responsibility; he ties himself to the apron-strings of conventionality and thus shuffles off his responsibility on to the shoulders of the great anonymous 'ONE'—one does this; one does not do that; he allows himself to be absorbed in the crowd-consciousness and feels reassured, but only at the expense of full personal responsibility and resolute self-direction. The authentic person, on the other hand, never does anything merely because it is the done thing. Whatever he does, he does because he himself had decided that *he* ought to do it. He may follow convention, but, if he does, it is because he has freely chosen the convention and accepts full responsibility for his choice—the authentic person does not move with the crowd unless the crowd happens to be going in his direction.

Unfortunately the highly developed social structure of modern life tends to stifle authentic personality and reduce man to a set of functions. Albert Camus graphically expresses the situation: "Get up, tramway, four hours' work, a meal, sleep, and Monday, Tuesday, Wednesday, Thursday, Friday and Saturday in the same rhythm. One follows this path without difficulty most of the time. One day, however, arises the question 'Why?' . . . (*Le mythe de Sisyphe*). Gabriel Marcel, too, is very concerned: "Travelling on the Underground, I often wonder with a kind of dread what can be the inward reality of the life of this or that man employed on the railway—the man who opens the doors for instance, or the one who punches the tickets. Surely everything within him and outside of him conspires to identify this man with his functions—meaning not only his functions as a worker, as a trade union member or as voter, but with his vital functions as well. The rather hor-

rible expression 'time-table' perfectly describes his life. So many hours for each function . . . It is true that certain disorderly elements — sickness, accidents of every sort — will break in on the smooth working of the system. It is therefore natural that the individual should be overhauled at regular intervals like a watch (this is often done in America). The hospital plays the part of the inspection bench or the repair shop . . . As for death, it becomes objectively and functionally, the scrapping of what has ceased to be of use and must be written off as a total loss. I need hardly insist on the stifling impression of sadness produced by this functionalised world . . . But besides the sadness felt by the onlooker, there is the dull, intolerable unease of the actor himself who is reduced to living as though he were in fact submerged by his functions. This uneasiness is enough to show that there is in all this some appalling mistake, some ghastly misinterpretation, implanted in defenceless minds by an increasingly inhuman social order and an equally inhuman philosophy" (Phil. of Existence, pp. 2-3). Thus the Existentialist tries to reveal the lack of authenticity in this 'functionalised' version of human personality and hopes to encourage real authentic existence, real clear-sighted fully responsible choice — even if, as Sartre and Camus believe, the actual choice is of no ultimate importance since existence is pointless and absurd.

It is this theme on 'authentic personality' that has caught the popular imagination and practically defines Existentialism in non-philosophical circles. Hence arises that social anomaly, the dilettante 'existentialist' who thinks that authentic personality consists in going against accepted standards in etiquette, ethics and aesthetics, and doing rather odd things with an air of sophisticated nonchalance; he draws smoke through an interminably long cigarette holder, wears sun-glasses in the middle of winter, expresses his aesthetic experience in a meaningless jargon which apparently requires to be supplemented by inanely bodily contortions, dresses in unconventional fashion and proclaims his disdain for the unauthentic comfort of the armchair by sitting on top of his bookcase. But the rea

idea of authentic personality should not be judged by this unauthentic caricature.

Theistic and Atheistic Existentialism

So far I have tried to give some general account of the Existentialist movement. But where does it lead? What does it have to say about God, morality, human destiny and other such perennial philosophical problems? To answer this question we must leave the plane of generalisation and descend to the particular. There is no Existentialist philosophy; there are only Existentialist philosophers, each conducting his own tour of existence, each highlighting, analysing and describing those experiences which he personally finds revealing — anguish, love, despair, hope, fidelity, bad faith, sincerity, etc. Nevertheless Existentialists can be divided into two classes — theistic and atheistic. In the former class we find Kirkegaard, Marcel and Jaspers; in the latter, Sartre, Camus and very probably Heidegger. God, morality and human destiny are undoubtedly the great metaphysical questions and ultimately they admit of only two possible answers — affirmative and negative. But even if two Existentialist philosophers give the same answer, neither the situations analysed nor the analysis given need coincide. Therefore, in order to avoid inaccurate generalisation or tedious qualification, I propose in the next article to deal with the philosophy of Jean Paul Sartre as an illustration of atheistic Existentialism and criticise it in the light of the *philosophia perennis* and the theistic Existentialism of Gabriel Marcel.

Intellect Negligible

"The middle class in England did not wholly lose the habit of going to Church until they acquired motor cars — so negligible in the end is intellect itself" — Charles Williams.

CURRENT COMMENT

The role of the Church in emergent Africa must be a matter of concern for all Catholics. In this and two succeeding articles Father Crane outlines his thoughts on this subject. The three were given originally as a paper to an audience in the United States.

The Church and Emergent Africa

1: CLUE TO FAILURE

THE EDITOR

THE Africa under discussion in this paper is emergent Africa. This is not the continent of yesterday, which you will find still depicted on the covers of many missionary magazines. The Africa under consideration is the Africa of to-day—a giant roused from sleep, flexing its muscles, conscious for the first time of newfound strength; a vast territory of many countries and peoples diverse in many ways, but alike in this that they share knowingly and willingly in a general evolutionary process, which is moving for many of them at the pace of a revolution.

A Coming of Age

There are three sides to Africa's evolution. Politically its people are concerned with independence as the outward sign of an inner determination on their part no longer to be taken care of by strangers, however beneficent in the past, the effects of alien rule. In my experience, which covers approximately ten English-speaking countries, the process is not one of oppressed populations extricating themselves from colonial oppression. In many cases, colonial rule was enlightened and beneficent, as many Africans are only too

ready to admit. It is a matter, rather, of the sudden attainment of adulthood, which carries with it, most naturally, a desire for its prerequisite, which is the power to run one's own life and take responsibility for its course. This is what independence means for the African. The sentiment is not confined to its leaders. It is shared by those at the grass roots. In it, there is nothing reprehensible. It means the coming to a people of the beginnings of political maturity, an assertion, at base, of their dignity. For that, we should be truly glad. It is essential that we should understand this aspect of independence. Those who counter its claims with a reiteration of all that has been done for the African by colonial regimes demonstrate, thereby, their failure to grasp the essential point of the situation in Africa today. A young man's twenty-first birthday party is not the time for his parents to harp on the care they have taken of him in the past. Appreciation of that is left to him. Their duty is to be thankful for his coming of age and to wish him well in his independent future.

Africa's political revolution is not the only expression of her people's determination to come of age. For them, it is not an end in itself. An adult nation, in their eyes, must have the appurtenances of adulthood. This means the achievement of modernity. So far as they are concerned, Africa's political revolution does not mark the beginning of the end. It is, rather, the end of the beginning; a means designed to provide every African nation with the opportunity of stepping up to a revolutionary pace the processes of industrial and social change already begun in their midst, yet needing enormous acceleration if the country indulging in them is to achieve anything remotely approaching parity with the industrial nations of the contemporary world. It is difficult to convey adequately in words the strength of young Africa's present desire to achieve modernity at almost any cost, the passionate determination of influential groups within each country to prove before the whole world their ability to do so in a matter only of years. Young Africa is prepared to make almost any sacrifice on the altar of material progress. Julius Nyerere

was neither joking nor indulging in empty rhetoric when after independence, he told his people of Tanganyika that they must achieve in ten years what the British Administration had failed to do in forty. A great part of the educated African's present admiration for the Soviet Union is to be found in his concept of Russia as a country which the Communists thrust into the twentieth century in a matter of only forty years. Ideologically, he is not attracted by Marxism. Pragmatically, he regards it as offering a system that may help his country forward in the immediate future. For, it is forward that he looks. Despite appearances and occasional statements to the contrary, I regard young Africa as a continent supremely uninterested in its past, ready, when necessary, to discard it in the name of progress. The cultural implications of this attitude are grave. I believe it necessary to accept them. Already, behavioural patterns are changing rapidly in contemporary Africa. The process of change will be accelerated in the future. From the cultural point of view, the Church in Africa is dealing with a dynamic as distinct from a static society. What, under the circumstances is to be her approach to its rising generation? I am convinced that there can only be one answer to this question. She has to take young Africa by the hand and lead it into a true evaluation of the twentieth century. Nothing is gained from pretending that it is still in the nineteenth.

The Problem of Influence

The implications of this statement are manifold. A examination of them will form the main theme of this paper. The task is best begun with a definition of the central problem confronting the Church in contemporary Africa. It is emphatically not one of survival, but of influence. By this I mean that the problem before the Church in that continent is not one of preserving intact the material fabric of its churches, schools, hospitals, convents, seminaries and so on. No systematic attempt will be made to destroy them. Some, of course, in a few isolated spots, as in any other part of the world, will be lost, perhaps, to sporadic outbursts of violence. Others—schools in part

cular—may be taken over by the governments of newly independent States. In general, however, it is quite true to say of the African countries that, in them, no systematic attempt will be made to destroy the material fabric of the Catholic Church. I would go further and say that, as an organised, hierarchic thing, she will be tolerated in the newly independent countries of Africa south of the Sahara and allowed to grow. The present tragedy of the South Sudan may be taken rightly as an exception that proves the rule. In the countries of English-speaking Africa south of the Sahara of which I have experience and which I am considering in this paper, the Catholic Church need have no fear that she will be systematically destroyed as has been the case, for example, in Communist China.

The problem before the Church in Africa is not one of survival, but of influence. Her major task is one of influencing the rapidly evolving societies of African States in such a way that they come to rest on the only durable foundation there is, that of respect for human dignity. It is important to emphasise this, if only for the fact that many Catholics in Africa—churchmen included—appear not to be conscious of it. One hears from them frequent talk of the rights of the Church, with the dubious implication that these are confined mainly to the preservation of Church property and the undisturbed administration of the sacraments. All too little is heard of human rights and the duty of the Church not merely to defend them, but to work for an order of society based on their recognition. Too often one is left with the impression that Catholics in Africa will be quite content to see the Church survive in the sacristy. At best, most are but dimly aware that she has any concern with the market place. They do not see her prerogatives as extending far beyond the preservation of material assets to embrace the human rights of all men irrespective of race colour and creed. Even at this difficult time, it is a sad thing to notice some churchmen in Africa—both black and white—concentrating so much of their energy on the construction of material plant, whilst giving so little of it to the elaboration of means necessary to the establishment and

maintenance of a social and political order based on the dignity of man.

The Church's Duty

Yet, their duty to do so is plain enough. The Catholic Church is concerned with every man's service of God. This cannot be divorced from that process of human growth, which implies the free and responsible exercise of human powers. It follows that the Church must be concerned with social and political arrangements to the extent that they condition man's use of his human powers. She cannot remain indifferent to the effect of these on what I would define as his basic right—to the opportunity freely to shape his life by responsible activity within the framework of God's law. This right must be the concern of every Catholic. From it there comes his duty and that of his Church to work for a social, economic and political order based on the dignity of man. The fulfilment of this duty represents the most pressing task of the Church in contemporary Africa. This is what I mean when I present the problem facing her in that continent as one of influence rather than survival. Overconcern with her own supposed interests and rights, a resumption of the defensive postures of Trent, can keep her from her major task, which may be described again as that of unfolding before the new Africa Christ, the incarnation of human dignity, as Pope John, in the few great years of his pontificate, unfolded Him to the world.

It is important that the implications of influence should not be misunderstood, particularly by the rulers of newly independent African countries. Understandably, they are sensitive, suspicious of anything that might seem like an infringement of their newly won sovereignty. In the present temper of African affairs, they could easily misinterpret talk of Christian influence as implying a Vatican blueprint for the subjection of their countries to Rome and the West. They have added reason for this in that, under colonial administrations, the Church, for a variety of reasons—again, not easily understood—appeared to make little attempt to influence the social order. It needs, therefore, to

be said — whilst hoping fervently not to be misunderstood — that the primary object of the Church in seeking to influence evolving African society, is not conversion, but, simply, its permeation with the values of Christ, which are not confined to Catholics, but meant to influence the lives of all men of good will. This will be achieved the more easily when the Church in Africa realises that this work of influence is to be effected primarily through her African laity. What one looks for from them is the impact on the society of evolving Africa of a Christian community that radiates Christ and the values that were His as He walked this earth. This, for me, is the main meaning of leadership in the context of this paper: not a *fuehrer-prinzip*, but something making itself felt through the impact on its surroundings of a Christian community. This is what I have in mind. In stating the need, I am aware that a revolution is called for. Christian impact of the sort described is conspicuous by its absence in contemporary Africa. Leadership of the type desired is lacking. It is important to try and discover why this should be so.

Conversion without Impact

Contemporary Africa presents a picture that is not unfamiliar to an English Catholic (perhaps to an American Catholic as well, though I would not presume to pronounce on affairs in this country). It is a continent where a steady increase in the number of conversions has remained unmatched by any corresponding impact on surrounding society. The social, political and economic forms that are emerging in Africa today are not significantly expressive of Christian values. The emerging culture pattern does not bear any close relationship to them. One might legitimately ask why.

Some would find the beginnings of an answer in the proximity of African Catholicism to its pagan past. The Church on that continent, they would say, is only a generation or two away from paganism; the Faith, in their view, has not yet had time to sink in. Old habits and ways of thinking die hard. The achievement has been prodigious, given the number of missionaries engaged; but the surface

alone has been scratched. As yet, there is no depth. That will come only with the years. What you have at present are groups of Catholics—amounting in certain areas to considerable populations—holding to their Faith by rote, yet without the confidence and the knowledge to take it to others. It is as yet lightly established. The base is fragile. After so short a time it is bound to be. It has first to be strengthened before Christianity's effective permeation of surrounding society can occur. This analysis appears to me to be somewhat jejune. It begs the question. No one doubts that the basis of African Christianity has to be strengthened. The real question is how the strengthening is to be done. Implied is a further query as to the validity of the original methods of evangelisation that have left the base so weak.

As often as I have listened to the explanation given above, which at first sounds so persuasive, I have thought of the first Christians. They were as close, if not closer to their pagan past than contemporary African Christians, yet they were capable of a fantastic missionary effort, which swept through the Mediterranean world like a prairie fire and brought it to Christ. Primitive Christianity permeated pagan society to the point of conversion. Is it being altogether naive to ask why African Christianity should not do the same? One notes several differences between it and its early Christian counterpart. They add up, I think, to an effective explanation as to why African Christianity should have so little impact on evolving African society just at a time when impact in the shape of influence is so vitally necessary. There is a salient feature of contemporary African Catholicism that comes quickly to mind. It is an inward-turning thing. In the ten countries of English-speaking Africa south of the Sahara with which I have some acquaintance, I have come across many collections of Catholics. On almost every occasion, the thought has been strongly presented to me that members of these groups, though holding to their Faith through custom and conviction, are without any concept of it as something to be given to others. One saw them somehow as leading compartmented lives, clinging to the practice of religious observance, but seeing

no significant connection between their Faith and their everyday existence. For them, the Faith was a static thing without dynamic, in no way meant to flow out and influence the larger community of which they formed a part. I am not speaking here of the need for apologetic or controversial argument, but of the attitude and bearing which one should find in an integrated Catholic, the radiance which should flow out on others from those who share the Christ-life and are conscious of its effect on their lives. Of this, I have seen or, rather, sensed very little whilst in Africa. The large, docile, well drilled congregations of Catholics which I have encountered so often on that continent are not communities in the truly Christian sense. One is not conscious of a Christian bond between them. They have struck me as no more than collections of the baptised. I think of Catholic Africa as composed of such groups, turned in on themselves and without effect on the life of a continent caught now in the throes of a social and political revolution which is largely passing them by. The danger in this situation is twofold. It is not only that the society of the new Africa, deprived of Christian influence, will take on social forms incompatible with human dignity. There is the further danger that Christianity, left in a backwater of its own devising and without influence on contemporary society, will be thought of as no more than a colonial relic, to be discarded eventually with the other unwanted paraphernalia of colonial rule. No place for it will be found in the progressive new Africa of tomorrow.

An English Parallel

If there is anything in the analysis given above — and I, personally, believe it to be true — the next step must be that of attempting to discover reasons for the attitude of contented self-containment which I have described as typical of African Catholicism. Before doing so, I think it important to point out that, in this respect, the Church in Africa strikes me as little different from elsewhere. Certainly, in my own country, the situation is the same, if not worse, than it is in contemporary Africa. I attempted to

describe it three years ago in a series of articles* (1) which drew considerable comment at the time. Amongst other things, I wrote of my own Catholic countrymen; "Not merely is the present impact of Catholics in Britain insufficient to overcome the materialistic environment which constitutes 'the world'. I would go further and say that, to no small extent, they themselves are being overcome by it. I do not refer only to the fact that, all too soon after leaving school, many cease to practise their religion. What I have in mind primarily is that so many who practise their religion appear to give little more than formal adherence to it. It means very little to them in terms of daily living. Hence they are without any real influence on their environment". Those are severe words to use with regard to one's own country. I still believe them to apply. If I write in similar terms with regard to the Africa I know it is because for her and the many friends I have there—black and white, clerical and lay—I feel something not far removed from the affection I bear towards my own country. Critical I may be of the present condition of the Faith in that continent, but I criticise only to construct. And that is what one does to one's friends. My admiration of the energising missionary effort of former years is not lessened if, now—using the hindsight which is the prerogative of the fool—I say—I hope without impertinence—that much of it might have been better placed.

Emphasis and Energy

The question is one not of energy but of emphasis. The self-sacrificing energy of the missionary was and is boundless. I speak as one who has seen it at close quarters and whose admiration for it is profound. The missionary is a man who endures discomfort and disappointment in an alien land without so much as a thought for himself. At the same time, the emphasis of his effort was—and in many places still is—placed on the protection of those whom he regarded as his children from the malign influences of a pagan world. He was a paternalist whose

* (1) In *Christian Order* from January, 1960 onwards.

word was law amongst his flock and who bred in them a docile loyalty to the Church in the person of himself. I write this in no spirit of contempt. I am not at all sure that, in the early days, he could have done anything else or that, to-day, in those parts of the world where primitive communities are being evangelised anything else can yet be done. Those who are inclined to think the opposite should ask themselves whether their reason for doing so is not the result of an illicit, if subconscious, transposition to a primitive situation of the conditions of their own more highly civilised existence. To a hard-pressed missionary, constantly on the move, the protective isolation of his converts round a Christian rule of life may well have seemed and may well have been the only way of preserving them in their newly gained Faith. At the same time, this meant that Catholicism came to the early converts more than ever as an alien thing which separated them — to the point sometimes of cutting them off completely — from the customs and way of life of their people. In this way a beginning was made of that dichotomy between religion and life to which I have referred above. The effects of this method of procedure — of the protective isolation, mental and often physical, to which early Christian communities were consigned — are found strongly to-day in the failure of most African Catholics to connect religion with life and their docile acceptance in secular affairs of a leadership given over to the building up of a type of society which has in it very often too little place for Christian values. The present effect of early missionary arrangements has been to turn the African into something of a sacristy Catholic, seeing his religion in terms of private practice, unaware of its relevance to the market place. Christianity for him meant the Christian compound. What went on outside was none of his business as a Christian. That is why now he remains indifferent, as a Christian, to public affairs.

The effect has been heightened by two characteristics of the missionary. In the first place, he was and still is a man in a hurry. In the second, he was — and to a large extent

still is — a man of Trent. Here he is little different from other priests elsewhere. How many of us has the Johannine revolution yet touched to the very core and in all its great significance? It will be a long time before the effects of the Second Vatican Council reach out to the periphery of the Church to overturn habits of mind and teaching embedded since earliest years.

So Very Few

The missionary was and is an overworked man because there are so few of him. Here one has to see to understand. It was brought home to me once in Ghana when I came across one priest living alone, with fifty-four out-stations to attend to. The whole of his time was taken up with the pastoral effort of administering the sacraments over a wide area. Should it have been? Should he have drawn in his horns and concentrated on depth; on the vertical rather than the horizontal? It is easy to say yes from the depths of an armchair. It is far harder to do so in practice, when you see the price that has to be paid in terms of missed conversions and sacramental grace foregone. Because the missionary is overworked, he is also a man in a hurry. This means, in almost every case, that he sees his missionary effort primarily in terms of winning converts as distinct from building a Christian community; of pouring the water as distinct from founding a Church. In so doing, he is following the relatively old tradition of the Church's missionary effort. At least it has the merit of having brought many to God. Is he right in this or wrong? I find the question perplexing and myself unable easily to answer it. I am happier when emphasising the effect of this approach. It meant, in practice, the exclusion from the missionary's effort of any significant attempt to present the Faith in terms of the culture — the behaviour pattern — of the people amongst whom he worked. He was in too much of a hurry, too tired from his labours, to think in such terms. It is easier and quicker to destroy a pagan shrine than, laboriously and slowly, to adapt it to Christian use; to outlaw a circumcision ceremony as distinct from adapting its ceremonial to suit God's confirming grace; to forbid all

dancing rather than select and encourage those dances that are good. Under such circumstances, Catholicism has tended to become more unrelated to life in Africa than it need have been. Christian compounds took on the form of nineteenth-century seminaries, remote from the world. The protective apparatus, which was placed round Christian groups in former days, is going now fast in Africa, but the habit of mind remains. In African Christian thinking, the divorce between the spiritual and the secular is still virtually complete.

The Influence of Trent

There is a second characteristic of the missionary. Like most priests, he was and still is, for the most part, a man of Trent. As such, he was rightly jealous of the deposit of Faith, which his Church guarded, intent on the upholding of its centralised discipline and practice, completely loyal to Rome as the source of its authority and consecrated to the concept of his missionary effort as that of spreading the Faith in its Roman expression. Amongst missionaries, imitators of Ricci and da Nobile were rare. Assimilation was unknown and untalked of amongst the missionaries of an earlier generation. Learned old fathers compiled dictionaries and lists of tribal customs, which they described in minute detail, but not out of apostolic intent; more as curios than anything else. The Faith was Rome and that meant after baptism the inculcation of code and observance without much understanding of and no emphasis on, the relationship between religion and life. The Church held up to the African, as to most of us when young, was an organised hierarchical thing, not the Mystical Body of Christ. Ask any young Catholic — African or English, for that matter — to quote you a key text from the New Testament to illustrate his Faith. It is likely that he will give you, "Thou art Peter . . .". That is, indeed, a key text and no one will quarrel with it. My complaint is that very few, if any, will give you also, in the same breath as it were, "I am the vine and you are the branches . . ." That is also a key text, but so few understand it as such. The two are not inclusive. It is a question largely of stress.

The laity are often told that it is their task to convert the world. Frankly most of us don't know how to set about the job. In this article an investigation into the techniques of conversion is suggested, the results of which we could apply, perhaps, with fruitful results.

The Right Approach

E. L. WAY

THERE was an interesting article recently in *The Times* on the "Television Mission Field". It set one thinking. The key sector of religious television, it pointed out, lay in the three-quarters of an hour or so between six and seven on Sunday evenings. The programmes then shown are *About Religion* and *Meeting Point*. The writer said that these appealed to those who were sceptical humanists, and to those who had fallen away: the men and women who went to Church as infants in arms and as corpses awaiting burial. The successors of the apostles cast in their nets but the catch was poor. The waters having being poisoned by industrial waste, and the products of civilised plumbing. (The writer in *The Times* did not make these observations, and chose other words.) The programmes, he said, in recent weeks had fallen into recognisable classes. "There are those, possibly among the most telling, which are documentary studies of Christians carrying out the age-old injunction to charity, working for their fellow men at a sacrifice above the ordinary". As examples he gave a documentary (on Palm Sunday on A.T.V.) about the Simon Community which runs homes for down-and-outs, alcoholics and the like. And another programme which told the story of Mother Maria who died in a gas-chamber on Good Friday for helping Jews to escape from France.

Personal Reactions

Two examples not mentioned in the article made me

wonder if there is any investigation as to the effect of these programmes. The then Dr. Donald Soper argued with an atheist on one, and on the other (on *Meeting Point*) a B.O.A.C. pilot, a doctor, a detective, and a teacher who had recently entered the Ministry were interviewed as to why they had made the change in their ways of living. I thought that this programme could not fail to be interesting. I was disappointed. Too much was attempted in too short a space of time. Each man could have supplied enough information for one programme. The result of putting them all into one programme led to a loss of concentration, a diffuseness, a general and vague atmosphere of sincerity and goodness which failed to yield a dramatic or precise point. And it was plain that each of these men had suffered a dramatic change. The argument between Dr. Soper and the atheist must have proved interesting to anyone who likes a fairly balanced and good tempered argument. Whether it led to anyone becoming a Christian or an atheist is another matter. Yet surely the object of these programmes is conversion?

Follow up

Is any attempt made to discover the effectiveness of religious television? Not every conversion has a precise point, a lightning flash on the Damascus Road, which is a landmark never to be forgotten in the journey of a soul. There may be cases where the change of mind has been so slight as to be imperceptible: a prejudice dropped here, a false notion corrected there, perhaps a remark heard and turned over weeks and months later. A case of conversion in some instances could be very much like a case of a loss of faith: just a slow accumulation of hints and unsolved doubts mounting year by year until the mental scale tips over. Obviously there can be no statistical accounting of spiritual progress or decline. But couldn't we make much more of a study of converts on a national scale than we do? Each convert who comes to a presbytery for instruction has his share of knowledge of a very precious secret. Why did he in an age of stifling doubt turn to Christ? He may not be very articulate. He may just want to turn away from

the thought of old age and death. (Who, after all, can really be cheerful knowing that he is housed in a tenement which one day sooner or later is surely going to crash down about his ears?) But there is a clue to each man's conversion, could we but find it, which might yield a clue to the conversion of many.

Priests too Busy

The parish priest might be incapable of making such an enquiry. He is sure to be too busy. But might not a small group, a team of experts, made up of say a psychologist, a writer, a priest, a journalist, and an experienced and successful missionary really set about an enquiry in depth as to the causes of conversion in the modern world? (If we can investigate the causes of crime surely it is not beyond the wit of men to investigate the cause of conversion?) On the experience and results of such team work a questionnaire could be based. And thousands of copies of this questionnaire could be distributed throughout the parishes of this country. Each convert full of zeal, or at least goodwill, could be asked to help with this enquiry by filling up the questionnaire. It could be pointed out to him that in doing this he might be helping to spread the Faith amongst so many who have no hope and are without God in the world. On the final answers to the questionnaires, a detailed and accurate picture might be obtained of what are the causes of conversion in the modern world. (This enquiry would cost not much more effort than that which is used to sell a new brand of soap powder. And is not a soul of more value than many boxes of detergent—even if they are made up of giant packs?) On that knowledge could be built up a missionary campaign which might bring in a great harvest.

Present Techniques

What are we doing at the moment? This article started with a reference to the "Television Mission Field". There was what the writer called "The Passion Play and commentary by Cardinal Heenan in Trafalgar Square". Now we know that that was no play. It was a spiritual participa-

tion in the passion and death of Jesus Christ which, as the writer said, "brought to some Christian eyes the tears that should be in them on Good Friday". Why, he wanted to know, do the B.B.C. not stick to this kind of orthodox simplicity instead of preferring to it the unintelligible theology just now being imported from Germany. (Those who heard the clergymen answering questions on Bonhoeffer on *Meeting Point* on April 4 will know what he means by that.) The reason, perhaps, why the B.B.C. stick to undigested German theology is that the B.B.C. lacks the knowledge which brings about conversion. And we are all in the same boat. The laity are told that it is their job to convert the world. I would not presume to speak for the laity at large. But a good number would answer as I would: "How do we convert the world?" The saint in the past, belonging to a religious order used methods which could not be used to-day. He preached, generally speaking, to an audience which was willing to listen. What effect would he have to-day on the crowds thronging our seaside resorts? He would probably be locked up as a public nuisance. But he would be much too sensible to try. His sanctity would give him the insight to the correct techniques. Not having the sanctity we—I—am without the techniques. That is why we are thrown back on suggestions for a spiritual and psychological investigation of conversion in the modern world. Until that is attempted we must continue to sit in Church and be told that the nations have largely lost their faith. And this is a thoroughly frustrating experience. Belabouring the converted will not fetch in the Joneses from the outside. And with the lack of communication between the laity and the clergy it is not possible for the laity to tell the clergy that the Joneses won't listen to the Christian message. They are much too busy feathering their nests. Much too intent on preparing for the advent not of the kingdom but of Mrs. 1970. The four per cent. increase in productivity threatens to become the national deity.

Pursuits

Travellers in Burma have recently been puzzled to learn why the people of that country are so happy. They are

indolent, smile a lot, stroll and stare, "with peace in their faces, kindness in their bearing, flowers in their hair, laughter in their voices, and poverty in their pockets, as if that is what life is for".* (1). They would sooner spend their hoarded and meagre savings on a scrap of gold leaf for a temple wall than buy one of our labour saving gadgets. A strange people. Are they uncivilised or are we? Do they know what life is for or do we? Shouldn't we try to remember some of the texts upon which Christianity was founded? "Consider the lillies of the field they toil not neither do they spin yet not Cotton nor Clore in all their glory is arrayed like one of these." Or the other one which simply states the exact opposite of what every merchant alive believes: "A man's life does not consist in the abundance of the goods which he possesses". Perhaps we no longer know how to convert others because we are in as great a need of conversion as they. Why should programmes on television, like "The Clothing of a Nun", or like the one that dealt with Mother Maria dying in the Nazi gas-chamber move us so profoundly? Because one deals with sacrifice and the other with martyrdom. And both are razor-sharp axes laid at the root of the tree of materialistic selfishness under which we flourish. But let us not pre-judge the results of the enquiry into the causes of conversion in our world. From it could come television programmes, books, articles, lectures and behaviour which could form, perhaps, the right approach to the people of our time who are lost to the pursuit of lasting happiness because they are bogged down in a pursuit of possessions.

**Times Literary Supplement*, 22 April, 1965.

The Established

"What may be explained as a result of something ethical in a man may also find its explanation in a paramount love of pleasure: the desire to retain the old, the established."
Journals — Kierkegaard.

INDUSTRIAL ANGLE

The Import surcharge, the Budget, the capital gains tax, the cancellation of the TSR2 project, housing and home loans, the English banks being required to make special deposits at the Bank of England, and the Incomes policy are all discussed in "Six Months of Labour".

Six Months of Labour

J. M. JACKSON

AT the time of writing (late April) the Labour Government has been in office for just over six months, and the Chancellor has presented his first ordinary budget. The time is appropriate, therefore, to take stock of the state of the economy. When the Government took office, it made a great deal of being faced with a balance of payments deficit in the region of £800 millions. In fact, however, the deficit on current account was only half of this amount: serious enough, but there was no call to exaggerate it. Admittedly, the remaining deficit of £400 millions incurred on capital account imposed a drain on our gold and foreign exchange reserves. But a great deal of our expenditure on capital account was of an exceptional nature and therefore not likely to be a recurring outlay in subsequent years. On the contrary, our balance of payments in future years would be improved when our overseas investments began to yield a stream of interest and dividends.

Import Surcharge

What has happened since the Labour Government took office? Its first step was the remarkably inept one of imposing an important surcharge without consultation with our EFTA partners and in flagrant contravention of treaty obligations. Theoretically, a case could be made out for imposing import restrictions instead of using "stop-go"

policies which curtail imports by first reducing home incomes and creating more unemployment. Given the present international climate of opinion and our own specific undertakings, however, nothing could have been more calculated to destroy confidence and to arouse resentment.

The import surcharge alone could hardly be expected to achieve the desired results. The curtailment of imports and the boosting of exports (through the rebate on indirect taxes given to exporters) was bound to create an increased pressure on our scarce resources. We were already in a state of full employment, yet imports were to be curtailed and exports increased. People with money in their pockets to spend would try to buy British produced goods when imported ones were not available. Far from there being an increased supply to meet this increased demand, the boosting of exports would have reduced the supply. The way would have been prepared for inflation on a grand scale. The raising of additional taxation in the autumn budget would have been necessary without any crisis of confidence; and so would the further measure of increased taxation in the April budget.

Criticisms of the Budget

The budget has been widely criticised, but often not on the correct grounds. There has, it is true, been a substantial increase in taxation, and we may well ask when is this constant increase in taxation to stop. Nevertheless, the Conservative politicians who have been making this complaint would be hard pressed to say where they would cut government spending in order to make it possible to lower taxation. They have criticised the abandonment of the TSR2 project, which means they would have continued this very expensive project. (Though it must be stated here that the Government's argument that it will save money on this project is by no means well-documented, and in particular it may lead to increased foreign spending.) The budget has also been criticised on the ground that it does nothing to stimulate the export trade. This is true, but it is difficult to see what could be done in a budget to achieve this parti-

cular objective. Direct subsidies and the like which could be introduced in a budget with the purpose of stimulating exports are ruled out by GATT and other international agreements.

There have been criticisms of the particular tax measures which have been taken, and here the critics are on very much firmer grounds. There is a strong case for taxing capital gains, but the present tax is unfair insofar as it may tax money gains which are not real gains. A man may buy some asset for £1,000. A year later he may sell it for £1,050. He will have to pay tax on the gain of £50 at the rate of 30 per cent. or £15. If all other prices have remained constant, then our individual has benefitted by a favourable change in the relative price of the particular kind of asset he bought, and it is fair enough that he should pay tax. If, however, all prices have risen by 5 per cent. the £1,050 represents exactly the same in terms of goods and services he can buy as £1,000 did a year ago. What reason is there that a man in this position should pay tax, so that he is worse off than at the start? Some people have been suggesting that incomes are taxed despite inflation. This, however, is irrelevant. The capital gains tax is not even an honest capital levy: it is merely a levy on those who for some reason or another have to convert their wealth from one form to another.

The Corporation Tax does not necessarily imply a higher rate of taxation of company profits. All depends on the rate of tax that is finally selected, though at 40 per cent. it will probably represent a slight increase on balance. The tax is objectionable insofar as it introduces a bias against the distribution of profits. We want more investment in our industries, but ploughing back profits is not the best way to do it. This way, profits may not go to firms that can make the best use of the available funds. It may also strengthen existing firms and so create monopolies. By favouring firms that retain a high proportion of profits, it penalises firms that have made only modest profits (and are laudably charging low prices) but choose to distribute a high propor-

tion of these profits in order to give a fair return to their shareholders¹.

TSR₂

The cancelling of TSR₂ has been one of the more controversial of the Government's decisions. Other things being equal, we would all like to see our forces using British aircraft rather than American (unless we feel that it does not really matter and that complete disarmament is the only sensible policy). Other things are rarely equal. America is producing aircraft on a larger scale than we are, and this means that the huge development costs are far less per aircraft. There is, therefore, a good chance that the American plane will be cheaper than the British. This does not mean that it was a sensible decision to abandon TSR₂ at the stage it had reached. The comparison to be made would be between the cost of completing the TSR 2 project (money already spent on it is quite irrelevant) and the price to be paid for the alternative. If the alternative is an American plane, as many expect it will be, a simple counting of millions of pounds is not enough. Attention must be given to *where* the money is spent as well as *how much* is spent. It may be easier to cut spending at home by £100 by higher taxes in order to pay for some government project than to counteract the deterioration in the balance of payments that would result from spending half that amount abroad. The men no longer required on the TSR₂ project may work in other industries, and help to increase exports, but it is by no means certain that this increase in exports would be nearly enough to pay for the alternative to the TSR₂. Nor does it take account of the possibility that the redundant workers will look for jobs in aircraft industries abroad. The government's decision may or may not be correct, but it is quite certain that the information released is not nearly enough to enable the public to make an informed judgment.

¹For a fuller discussion of the technicalities of this subject, see my article in the March issue.

Housing and Home Loans

Let us turn to housing. Here is a field in which a great deal needs to be done, but the situation has been handled with typical ineptitude. A measure has been introduced for the re-introduction of rent control and the granting of security of tenure to tenants. Some measure of the sort may be needed in London and one or two other congested areas, but over much of the country there is little need for it. Moreover, with monumental stupidity, the bill sets up tribunals to fix a fair rent without offering the least guidance as to what is meant. This is a perfect formula for creating injustice and anomalies. Without clear criteria for determining a fair rent, landlords are going to be hard done by in one area and tenants in another. Meanwhile, controlling rents will not create one additional home.

Before the election, cheaper home loans were promised. It is no answer to say that this must wait until the Government has sorted out the economic mess left by its predecessor. The Labour Party knew pretty well the dimensions of the balance of payments crisis long before they took office. The £800 million figure was quoted often enough in the election debate. It should have been apparent, then, that higher rather than lower interest rates were likely in the short run. The promise should not have been cheaper home loans but cheaper home loans *when possible*. A situation has now developed when home loans are not only dearer but scarcer. Many people just cannot get a loan to buy a house. The Government has suggested that the building societies are experiencing temporary difficulties which will clear up in a few months. Maybe, but this is typical of the attitude of the Labour Party which appears to believe that only residents of council houses are really worth caring about. There is complete disregard of all the difficulties that are created by the situation that has developed. It is not merely that some people will have to wait a little longer before they can move into the house of their choice. It means that people who are likely to buy a new house will be unable to do so, and therefore building will be slowing down. It also means that people who want to move will suffer severely,

because they may be unable to find a buyer because of the scarcity of funds for mortgages.

Millions Frozen

It has just been announced that the English banks are to be required to make special deposits at the Bank of England (the Scottish banks have to do so also, but to a lesser extent in view of the higher level of unemployment in Scotland)². This is rather a technical matter and cannot be fully explained. Briefly, it means that the banks must deposit a certain amount of money with the Bank of England which cannot be withdrawn. A sum of £95 millions has been mentioned. If this money is deposited with the Bank of England and is frozen there, the ability of the banks to lend to customers is reduced. Moreover, it is not reduced just by the amount of the special deposits but by a multiple of it. The curtailment of bank loans reduces the total amount of spending that is possible in the country.

Why has this measure been taken? Two explanations are possible. One is that additional deflationary measures have become necessary to re-inforce the high Bank Rate and two budgets in which there have been substantial increases in taxation. Unemployment has reached a low level, and there is a very high level of unfilled vacancies. This means danger of pressure for higher wages, both from the unions, and from employers who start competing with each other and bidding up wages. The alternative is that the Government is thinking of lowering Bank Rate and allowing other interest rates to fall, and wants an *alternative* means of preventing an undue increase in bank lending.

If the latter explanation is correct, it may bring some benefit to house purchasers. It would be quite consistent with Labour thinking to try and bring interest rates down but to try and impose more selective controls over the use of the limited funds available for borrowing. The answer to

²This discrimination between the English and Scottish banks is of doubtful value. It is by no means certain that money lent by the Scottish banks is primarily spent on Scottish goods and services. To the extent that money borrowed from the Scottish banks is spent in England, the result is to contribute to the inflationary situation in England without helping reduce Scottish unemployment.

which is the true explanation will no doubt be apparent by the time this article appears.

Incomes Policy

One of the successes of the Government appeared to be the progress made towards an incomes policy. By Christmas, a great deal of progress had, in some people's view, been made. Sceptics, however, wondered whether everybody would agree to the principle of an incomes policy, in the full knowledge that it would always be possible to argue that their's was a special case and that they were entitled to more than the $3\frac{1}{2}$ per cent. that was permissible as an average increase. During April, it became clear that an alarming number of unions were taking the view that *they* were among the special cases. Some, no doubt, were, but not all of these even deserve sympathetic consideration at the moment. There is no doubt that teachers are paid less than comparably qualified persons in a good many other professions. There would be a strong case for granting them an above the average increase if they were prepared to accept the idea of auxiliary help. We must face the facts. There is a shortage of teachers, and I very much doubt whether bringing teacher's pay into line with other professions will bring all that many new recruits. And there is no case for giving railwaymen more than the average increase so long as they insist upon trying to impose restrictions on the introduction of the new liner trains. (Here, at least, the Government appears to have acted sensibly in taking a firm line against such foolish attitudes in the trade union movement.)

Finally, steel nationalisation. While there is a case for fairly close control of such a vital industry, it is very doubtful whether public ownership can do anything that could not be done by other means. Nationalisation is therefore irrelevant, and it is certainly not the reason a Labour government was elected last October. To waste the efforts of government and Parliament on a protracted and futile debate on this subject is a measure of the Government's adherence to worn-out dogmas of socialism.

Is the Church against comprehensive schools? Why doesn't the Church condemn the conflicting and false versions of Catholic doctrine which are in circulation? Are the murdered missionaries of the Congo martyrs?

Any Questions?

WILLIAM LAWSON, S.J.

Is the Church for or against comprehensive schools?

THE Church is for good religious and secular education. Whether or not that is available in comprehensive schools is a question still being hotly debated: and the Church has no authoritative answer to give.

Citizens should try to form their opinion of such schools intelligently, taking into account all relevant factors. Finance has to be considered—it is said that costs can be reduced when several smaller establishments are united on one site, under a single administration. That seems to be true in industry—but schools are not factories. There is loss to the individual and the nation when talent is overlooked in a too-early selection of candidates for higher education: and the loss can be avoided in a school that provides greater variety of training, and allows for the redirection or regrading of pupils all through their career.

More serious elements in the debate are the moral principles involved. Comprehensive schools are scarcely out of the pioneer stage, and they are eyed with suspicion by parents who have no direct experience of them. Who is to decide what is to be the framework of the education of the children of the parents? Is it right for a government to override the demand of parents for the traditional grammar schools?

Does the present system of grammar and secondary school make for injustice? Is it unjust that some children should have an education which is to some extent indepen-

dent of the state system? Is that "privilege"? And is the existence of privilege wrong? Those socialists whose fight for the universal establishment of comprehensive schools is fired by their ideology are right in this: that values learnt in school are more important than book learning. But is it dangerous to make the State the sole teacher of values?

Conflicting versions of Catholic doctrine are in circulation, and the faithful are bewildered. Why doesn't the Church condemn the false doctrines, then we'll know where we are?

THE doctrine of the Church remains what it always was: and presumably Catholics who write about it intend to make it clearer and to give it fuller expression in the light of discoveries in other branches of knowledge, and to make the truth available for those unfamiliar with technical terms based on philosophies they do not understand. The deliberations of the Council have been widely reported, and there has been much comment on them. Inevitably the comments range from measured judgment by experts to wild speculations and proposals by enthusiasts without either training or modesty. A reasonable attitude to the whole mass of writings and to suggestions like the one in the question is to leave the good and the bad for the moment undisturbed, following the Gospel advice: Suffer both to grow until the harvest. It is not for those writers to pronounce on the doctrine of the Church — they have no authority to do so. Doctrine is stated authoritatively by the teaching Church — the Pope and the bishops — and by nobody else. But the work of theologians and even the destructive criticism of fanatics can contribute to the final result, the theologians by their efforts to understand, and the others by showing where doctrine needs to be reaffirmed.

Many of the errors result from writers being unable to find the right words with which to explain doctrines to Protestants, or from over-anxiety to play down differences, or from a materialistic view of human destiny.

It would be reassuring to have a plain definition of

doctrines: but the wait can be salutary, enabling Catholics to re-assert their allegiance to the Church and their loyalty to those in the Church whose teaching is guaranteed by the Holy Spirit. They can clear up their perplexity with the assurance that the Holy Ghost does not contradict himself.

Will the missionaries killed in the Congo be counted as martyrs?

WHAT'S in a name? They are or they aren't; in either case they are under the providence of God, as they always were, and they are beyond being concerned for the titles we give or withhold from them. They are already in honour, because they were working with Christ for the salvation of mankind, and they died at their posts. Most of them would have made more than one offering of their lives in Christ's service — when they joined a missionary order, when they first went to a mission, when they returned after leave, perhaps after the killings had already begun. They were bearing witness to Christ and his revelation — and "witnessing" is the exact meaning of martyrdom.

For canonization as martyrs the dead would have had to be killed "in hatred of the faith". They may have been killed just because they were white, or because they were the prisoners of crazed savages. Technically then they would be just victims of a race-massacre or motiveless savagery. They are like thousands of Catholics killed senselessly in the Spanish Civil war of a few decades ago, who were slaughtered for being on the other side. When the motive for murder was that the victims were priests and nuns, it may not have been their religion which was hated but their supposed alliance with the rich.

Canonization of martyrs is no doubt a help to succeeding generations of Catholics, and the authorities of the Church on the spot are well aware of the place of the canonized in Catholic life and will do what is right for the Church and for their dead colleagues. But the facts are known to God, and He welcomes his servants into His family. Their treasure is in heaven with God, and they don't need titles either there or here.

A Frenchman introduced himself to me as a non-practising Catholic. Is he a Catholic or an anti-Catholic?

I CAN'T tell you: and you will know only on further acquaintance.

In this country, non-practising Catholics are just that — members of the Church who can't be bothered with the observances of religion. They miss Mass regularly and omit their Easter Communion, but they might, on an impulse, even make a retreat, and they would accept a visit from the priest if they were seriously ill. In France, many non-practising Catholics would be of the same kind, careless but still vaguely believers. An unusual kind of Catholic who does not practise but who considers himself a full member of the Church can be met on the Continent. One such whom I knew in France claimed in the most matter of fact way that God understood him and was not displeased.

An Englishman who had turned against the Church would not describe himself as a non-practising Catholic. He would no longer claim to be a Catholic at all. The Frenchman in the question could well be a militant anti-clerical admitting membership of the Church by baptism but attacking the Church fiercely in the spirit of the lycées, which, from their foundation onwards, have had a strong anti-religious tendency. It is as though the products of that tradition will wage war on the Church but from inside: they make it a civil war.

It is comforting to hear of practising Catholics: but external observance without personal dedication to Christ may be less genuine as religion than the convinced Christianity of some who do not practise. Practise as a mere routine is of no great importance whether it is adopted or rejected. This is an invitation not to abandon practice but to make religion alive.

So many Catholics now seem to think the Church needs debunking, and they are delighted to do the job. Why is this?

WHAT do you mean by bunk? Junk, rubbish, sham, plaster saints instead of people, the phantasies of publicity officers in place of truth?

Any household, any room in a home, any organisation will, over the years, accumulate odds and ends, spare parts saved up in case they come in useful, yesterday's gadgets discarded in favour of novelties, and things thrown out but not thrown far enough. Regular spring cleaning is advisable, or comfort and efficiency are lost under piles of lumber.

In a large association like the Church, the desirable clearing away of accumulations of rubbish is not a regular chore, as in a home. It has to wait on the initiative of popes and bishops, who are always excessively busy with day-to-day duties, and cannot easily take on tasks which, anyway, have already been in the queue for decades. From time to time special reforms are undertaken, as of canon law, finances, systems of election, ecclesiastical studies and so on. But efforts to reform will never overtake the need for improvement, and it is no use being angry because the Church is imperfect.

There is, as you suggest, a kind of debunking which seems to be for its own sake, not skilful joinery to repair a valuable antique, but a fury of destruction of the very fabric of institutions. Some reformers start chipping away at the accretions of centuries and then hack their way through the structure; or they begin to prune and cut through the tap-root; or they so much enjoy the gurgling of dirty water in waste-pipes that they don't mind if it is the baby gurgling as it disappears. Genuine reformation springs from love of both old and new. If reform is fanatical it makes deserts and not harvests.

Is it wrong to attend the wedding of a Catholic friend who is marrying outside the Church ?

YES—if for no other reason, then because attendance would seem to give approval of gross disobedience to the Church. You no doubt regret the affront to the Church offered by your friend, and you must not make it worse by associating yourself with it.

There is obviously a conflict of loyalties. You must respect the Church's laws, and you must honour the obligations of friendship. The Church can't want you to

fail in friendship, and friendship should not involve you in condonation of law-breaking.

You do not say why your friend is marrying outside the Church. Does she still recognise the authority of the Church, and her right to require that the marriage of a Catholic take place before a priest and two witnesses? In that case, though she is flouting the Church's authority, as believers do who are determined on marriage though they cannot get a necessary dispensation, she will readily understand, and might prefer, your non-participation. If she is only a nominal Catholic, baptised but never brought up in the Church, she would probably feel the Church's regulations did not concern her: but your need to keep them would be plain to her.

As you are not going to the actual marriage, **you should** stay away from the reception, which is socially an integral part of the wedding, and which is the part of the function where scandal would more easily be given. What communication you should have afterwards with your friend should be decided according to her needs. It would be unchristian to repel her in any way from Christianity and a return to the Church. But your own loyalty must always be beyond doubt.

Do I have to believe in a personal devil?

THIS question recurs regularly. Fashion is all for the elimination of persons, as though their presence were offensive and their absence a triumph for the higher thought. For persons, substitute ideas or "forces". Let the devil be not a person but the personification of evil, a projection of man's wicked thoughts and desires. The stage is thus cleared of puppets and is left free for the real actors. Fables and fairy-stories vanish, and history is left in possession.

To differentiate between parables and real events is good sense. To know when a figure introduced into a story is a living person and when it is a cardboard representation of a virtue or a vice is necessary for the right assessment of happenings. Even so, allegories, symbols

and visual aids have an abiding value, and they should be defended against intellectual snobs.

Is the devil a person, or many persons, or is he a stock figure like the dove of peace or the wicked serpent?

Do you accept the existence of angels as a fact? If you discard them, but keep the bible, you will have to spend hours wriggling out of plain statements in both the old testament and the new that angels are created spirits who serve sometimes as God's messengers. Is it unlikely that God who made mankind with a mixed material and spiritual nature should have created spirits with no admixture of matter? Why, then, the eagerness to be rid of Michael, Gabriel, Raphael and hosts of others.

But if you believe in angels — spirits, and therefore persons—and acknowledge that they could misuse their freedom (as man did and does), then you are well on the way to believing in devils who are spirits, persons—and evil.

A New Evangelisation

"Newman foresaw the spread of general disbelief, dominant over the minds of men who would be assailed by the principles of atheism before they had time to discover Christianity. A new deluge, he said, will cover the world and only a very few heights will be left untouched . . . Then a new evangelisation will be needed, but it will be more difficult than the first, since what it has to proclaim will not be a New Thing. The majority will think that Christianity has been finally refuted. As to those who persist in believing, no one will condescend to listen to them or to enter on a discussion . . . It may be that, after a new deluge, the future will see a gradual reconquest of the regions of the spirit, one by one. It will be harder than the original conquest was, for ignorance, however primitive, is a less formidable obstacle than a learned and self-satisfied negation." From *The Modernity of St. Augustine* — Jean Guitton.

Learning from the Communists^{*}

5: CONTROLLED DISCUSSION

DOUGLAS HYDE

I HOPE you are not getting too tired after so many lectures or that you have not reached saturation point. I propose that this one should be on the method which the Communists use when they are teaching Communism to their members.

Throughout this seminar I have, of course, been selective. In other words, I have been quoting to you the best examples that I can find, the most effective ones. I will discuss with you the methods which Communists have found most effective and which they use whenever and wherever they can. They are not necessarily universally used and a great deal depends upon the tutor concerned.

Again in discussing the method with you, the important thing is to convey to you the *attitude the Communists have* on this question of *passing on ideas or actions to their own members*.

The Communists, of course, have lecture series like these we have, where you have somebody giving a lecture and members of the public get up and ask questions afterwards. That is a form of public education which they use in common with others. When that form of education or activity is embarked upon by Communists, they have to follow the traditional pattern, the only thing being the lecturer is expected to have been trained in his method and to follow

^{*}This series of eight self-contained articles, which we publish under the general title of *Learning from the Communists* contains, exactly as they were spoken, six conferences given by Douglas Hyde in the United States to a specially convened gathering of missionaries in September, 1962. They have been published recently by the Mission Secretariat in Washington D.C. I am extremely grateful to the Executive Secretary, Father Frederick A. McGuire, C.M., and to Douglas Hyde for their kind permission to reproduce in *Christian Order*. It is hoped that a book based on these extremely important conferences will be published later on in Britain by Messrs. Sands. *Editor*.

the lines which I mentioned to you earlier when we were discussing communist propaganda methods. But when the Communists want to convey their ideas to a group of *their own members*, they use different methods.

Education for What?

They would not feel that they could teach people communist beliefs most easily through an ordinary lecture series. They would say that a much smaller group is required than one would have in a normal lecture series and a different method is needed too. When they have their study groups, they intend to achieve three things:

1) to teach the people who attend them;

2) to equip them for action;

3) in the process of teaching them, to help to train them as leaders too.

The man who is a communist tutor (I am not talking about a professional communist teacher; I am talking about the tutor taking the equivalent of our instruction classes or catechism classes or anything you care to call them), the man who is engaged in trying to teach people Communism is told he must ask himself a question over and over again, which the sensible Catholic educator asks himself or herself — *education for what?*

We know perfectly well that the goal is easily lost sight of — those of you who teach school know how easily one can lose sight of what it is all about. Education for the maximum number of people to pass exams, education for academic honours, what is it all about anyway? What is it all for?

The Communist is told that human beings tend to lose sight of the main goal unless they remind themselves constantly what it is all about. So the communist tutor before he starts a class is supposed to remind himself and say, *education for what?*

Preparing for Battle

Not to prove how clever he is, not to turn out a lot of very well informed Communists: it is more than that. It is to send people into action, to take part in the most thrilling

battle of all times, to develop them as people, as leaders. He is supposed to have a clear idea of what he is trying to achieve in a particular series and within that series, and at each session of that series. He is supposed to ask himself in advance, "What am I going to try to do tonight? What am I going to try to get out of this?"

This is a good approach. Certainly, I still find it useful. If I am giving a public address or writing an article, or taking a seminar, I like to go into it with a clear idea of what I hope we shall get out of it and to keep my eye on that goal as constantly as I can.

What can we expect from the people we are going to teach? The communist tutor is expected to have a pretty clear idea about that. What one can expect from any group will depend upon the composition of that group, quite clearly. The broad aims will be the same but they will have to be conditioned by the type of people he is teaching. He must generally suppose that the people he is teaching are *already busy* people. This, of course, is something which does not apply in quite the same way if you are teaching school, although your children will have a full life anyway these days.

But if you are teaching adults, some of you will be, then I think this is very relevant indeed. The people you are teaching are busy people. The probability is they come to their tuition, we would say night school, when they are already tired. In mission countries in particular, they are likely to be physically tired. When you are physically tired, you do not learn as easily. You reach the saturation point more quickly. Therefore, he is told to remind himself that these people are already tired when they come and it is up to him to make it as easy as possible for them to understand, the burden is on him. It does no good blaming them if they start yawning or even if they nod off to sleep—that is his fault not theirs. They have done a hard day's work already.

He must understand them and it is up to him to devise ways to make the matter so significant, so interesting to them that they will be on the alert.

Helping with the Syllabus

It will be necessary for them to do a certain amount of reading. But they are busy people. If they are not, they ought to be. They have done a full day's work, tried to be apostles for Communism on the job and have taken on all sorts of responsibility for the Communist Party at night as well. They will have a limited time to read and so it is up to him, with the co-operation of the appropriate department of the Communist Party, to discover what reading will be most helpful to them and reduce it to a minimum.

In a very minutes, I will show you a whole lot of recent syllabi which the British Communist Party has issued to its tutors within the last few months and discuss them with you. It is normal for a syllabus to include a list of necessary reading. People who attend the classes will be expected to do a certain amount of reading. That will be reduced, as I say, to a minimum. So the inside cover of the syllabus is likely to say that those taking this course should read Chapter 1 of the *Communist Manifesto*, pages 1 to 27 of such and such a pamphlet, or the first-half of chapter 3 of such and such a book, reducing it to an absolute minimum.

Some of your students would be very grateful if you would do it for them. This is not just sort of pampering, or anything like that. These are busy people, people who have been expected to be busy for Communism during their working day, so it has got to be made as easy as possible for them.

"Patiently Explain"

A good deal of thought is put into this; but the thought and time given to it is well spent. You can get people to do a minimum of reading where they will not do a lot of reading. If you give working adults a lot of reading to do they start to do it, they get stuck half way and they go to sleep at night before they have finished it; and so they come to the class unprepared. If you take the trouble to reduce the reading to a minimum and they can see that you have done so, they are much more likely to see it through.

Lenin had a slogan which he repeated over and over again and anyone who has read either the *Selected* or the *Collected Works* of Lenin will have read it many times because it runs like a signature through all his writings, "Patiently explain." Every Communist is taught that if he is going to get Communism over to the people, he must *patiently explain* and explain and explain. Applying this to the question of reading, the tutor will be told that, if necessary, he must help people with their reading—not only reduce the reading to a minimum, he should make himself available to them. Say to them: "Now, if you are having difficulties with your reading, come to me and discuss it with me".

A Guide to Reading

It is all right to hand out Frank Sheed's *Theology and Sanity* and say, "This is a fine book, you ought to read it". But how many of us check afterwards to make sure that he has really understood it? You with your greater knowledge of theology might help him here and there, make the book more interesting, stop him from giving up half way through, because it has become meaningless. This is a good technique.

A Communist Party group or unit which has sufficient people available will use one person simply for that. They do not have large numbers available but they will have one person who will be a guide to reading. This can be very necessary in the case of someone who has little in the way of education but is still capable of grasping the ideas. The guide will sit down at the side of such a man and help him with his reading; reading the same book with him, discussing as they go along. By such means they get quite difficult ideas, quite profound ideas, over to unlettered men and do it successfully.

I told you earlier that the communist tutor like the ordinary Communist Party member, is expected to combine theory with practice. Those of you who know anything about dialectical materialism will know that the Communist believes there is a unity in opposites. Here are two opposites: theory and practice—and the Communist

in his own life, as an individual and as a tutor is supposed to bring theory and practice together and achieve a sort of unity.

So when the Communist tutor is taught tutorial methods, he is taught also how to teach a particular subject. He learns the method and the contents together. That is how I used to teach it. When I was teaching it in that way to tutors, I was also expected one night a week to teach a beginners' course myself with some raw recruits. Then I would know the problems of the people I was teaching, the sort of questions they would be likely to come up against, the sort of human material they were dealing with. If we did not do that, then I was likely to get further and further away from the real problems and I would become more and more academic as a consequence.

This is their normal approach to combining theory with practice.

Study for Action

As I pointed out earlier, a tutor must always impress those who are taking any course, that they are studying, not to acquire knowledge in order to become little wise-acres, not in order to be some sort of armchair philosophers, but to get ammunition for a fight. Their study is for action. So each class which the Communists run—if they run it well—will end by the tutor saying, "What are the comrades going to do about applying what they have learned to-night to their work? to their life?"

The first item before they get down to the study session next time will be, "How did the comrades apply what they learned last week to their life, to their work during the past week?"

The Communists use three methods:

(1) The ordinary, straight, normal, tutorial method of lecture followed by questions and answers. This, as I told you, is not to form the leaders; this is for reaching out to non-communists or to get over something which can be gotten to a larger group.

(2) The question and answer method which is based entirely on the tutor putting questions and getting answers

back from the group. This is employed only on special occasions but is one which they find most useful.

(3) Controlled discussion method. This is used for training leaders while they are teaching people things.

Controlled Discussion

I would like to discuss this with you in some detail. Actually, in your pack is a reprint on it from *Christ to the World*. You will find that I outlined this method there so that you will be able to follow through on this later on. I would like to describe it to you because, as I say, it is a method which is most frequently, most successfully used.

It is controlled discussion.

It is relatively easy to prepare a lecture and take questions afterwards. It requires more thought to be a tutor using the controlled discussion method. The tutor will ask himself, "What am I going to get across to my students to-night?" He will try to reduce it to two or three simple, but fundamental points for which he is going to gain acceptance.

You may or may not have noticed I have been trying to use the techniques I have described, in action with you. You have been my guinea pigs, as it were. In each lecture, I try to get over certain simple basic ideas. A Communist tutor will have to tell himself, "I am going to try to get across, say three points".—(Very rarely will he attempt more than three in this method.)—"and I am going to get acceptance by all those in the group of these three points which I want them to accept".

He will have a group of as small a number as three. Five is a very good size. Fifteen or sixteen is absolutely the top limit. A group of five would be quite the easiest to handle, three is too small, it begins to get more difficult, when it is more than five.

He will give what is called the opening statement in five minutes in which he will try to start lines of thought going in the direction of the three points at which he wants his people to arrive. He presumes that his pupils have already done some necessary reading, so they have some

background, for they had been told that they must do the necessary reading before the course begins. Then he will ask questions of the group. At least that is how he will begin. In fact, he will set out to get all the group talking. (It has been demonstrated here that it is not difficult to get you to talk. All your little groups seem to go straight into action and to talk steadily until you are told to stop. You are a special group, you are an elite anyway.)

Maximum Informality

In the average small group, you have some people who are talkative and some who are not. Some find it easy to talk; some find it difficult to stop talking and some find it just as difficult to start. The communist tutor has to learn how to deal with these different types and he wants *them all* there. He *wants these different types*. Even their seating is important to the success of the method. He wants the maximum informality; so he will have them grouped around him, not as so many disciples at his feet but rather a group of which he is a part.

Having closed his introduction, he will say to the person who is obviously the talkative type,—serving a useful purpose at this moment, to get the discussion going, but who later on is going to be a dreadful nuisance: “Well now, comrade, I think you have got something you want to say about one of these points I made. Would you care to tell us what you think?”

The talkative man starts talking. When he has made *a* point—not necessarily the point the tutor wants to arrive at—when the talkative man has made *a* point which is worth following through, the tutor says: “All right, all right, comrade, I think we have got the point now. That is fine”.

Someone else is already straining at the leash and wanting to come into the discussion so the tutor asks, “What do you think of what he has said?” He brings the second one in and tries to build it up in such a way that before long they are all wanting to get in. It is his job to control

that discussion in such a way that *the others are not conscious of the degree of control which is being exercised.*

The Shy People

I am not saying this is a method which we can copy absolutely but it is one which suggests certain possibilities. The tutor will get as many as possible coming in gradually steering them towards the point he wants to arrive at. He gets them to that point. There is probably still someone there that has not come in. A shy person. So the tutor will say: "We all seem to be arriving at such and such a point. We have had a long discussion. Things seem to be jelling, but so-and-so here has not come into the discussion. Comrade, is it because you disagree with us or is it that you find it difficult to come into a discussion of this sort?" Maybe the man is shy and he says, "Yes, I do agree but I do find it difficult to come into conversation". That is good enough.

Maybe the man has some doubts and the tutor will say, "It seems to me that this comrade here has some doubt. All of us seem to be threshing out ideas and getting to some real point and perhaps we can help this comrade. He is obviously having difficulties". Presented in terms of "We are going to help this man", it becomes more acceptable.

He is up against difficulties and we are going to help him. It is a sympathetic approach and the man concerned begins to think, "Perhaps I am particularly dumb or there is something the matter with me". It puts him in a more receptive frame of mind. So the others are all eager to help because they have arrived at the point of view themselves. They have arrived at it collectively, each individual has helped in it, this is their idea; they have arrived at this conclusion and they are now anxious to gain its acceptance by someone else. Here is their opportunity. They all work, then, to bring the other man into acceptance of the idea, too.

Limited but Fundamental Aims

It is only when he has them all going along with the

first idea that the tutor will move on the second. He will not attempt to arrive at the third, if he cannot get acceptance of the second. They can try again next week. The aims are quite limited; they are fundamental, and the people who have been through a discussion of that sort go away feeling that they have collectively arrived at a point of view—each has contributed to it—it is their idea—not the tutor's.

They do not feel that this is something which has been imposed upon them. This is something at which they have arrived. For that reason, they feel a greater attachment, for that idea, a greater willingness and desire to defend it than would otherwise be the case.

The Party knows that this is not an easy method, although you learn it as you go along, of course. It becomes easier with practice.

Perhaps I should say that the British Communist Party in common with Communist parties all over the world is making this next twelve months what they describe as an "education year" during the course of which they are going to try to deepen the understanding of Communism of all their members everywhere. Each party is expected to organise more classes than before; persuade more people to attend them.

The Need for a Political Philosophy

The way in which they decide to take these classes is interesting; the reason for it was given in *World News* which is a publication for the Communist Party members, of September 8, 1962. It says: "The coming autumn and winter, therefore, will be a time of mounting struggle but in order to be effective, it must also be a time of study. Study of the theoretical principles which guide our day-to-day work in the class struggle and the fight for peace, democracy and socialism".

They believe that there are greater possibilities than there have been in the past for doing this sort of work. This particular article on education year ends: "Many people, especially young people, are questioning the old ideas, looking for a political philosophy that makes

sense, that can help mould a better future for mankind. That philosophy is and can only be Marxism and Leninism”.

So they are sending their tutors into action.

I showed you the course for new members in an earlier lecture, the course, which starts off on the inspirational and global note: what kind of world we live in, how that world can be changed, the force that can change it, the Communist Party, the party of the working class.

At quite a different level, a few months ago, the foreign languages publishing house, Moscow, produced a book which anyone who takes Marxism seriously needs to have in his library—that is to say if you can get the necessary dispensations. It brings together just about everything that Marxists have written over the years and it is right up to date. As I said in an earlier lecture, there is a *development of Marxist doctrine*. This book brings it right up to the middle of this year. It is called *Fundamental Principles of Marxism-Leninism*. It is a large book, nearly 1,000 pages, superbly well bound and printed, morocco leather binding, and trying to equate English money with dollars, it is around \$2.00—that is all.

In other words, it is *subsidised* from Moscow, put out cheaply and every communist party can have it put out in twenty-two different languages. It is intended to form the basis of study for people who are working as tutors and others in the education year. But it brings together really just about all you want to know about Communist theory and practice. So the Communists are buying it and side by side with it, they get a six months personal study programme on *Fundamental Principles of Marxism-Leninism*. This is a guide for people who are reading the book so that they can understand it chapter by chapter by making it as simple as possible, bringing out the main points in each chapter, posing certain questions for the person reading the book to ask himself.

This is good organisation in assisting people to understand what otherwise would be a very difficult book.

Classes on the Book

Then they run classes on this book, and every com-

munist party is at this moment throughout the world expected to organise such classes. So going into all sorts of different languages, you have the tutor's guide for the syllabus of *Fundamental Principles of Marxism-Leninism*. This is for the tutors—not for the people taking it—it discusses how the syllabus based upon the book can be taught:

Session by session—the method to be used, the questions they are to ask if they cannot think of better ones themselves, a list of questions which they can put before their people when they are taking classes in the controlled discussion method.

Then you have the syllabus itself—the syllabus on the *Fundamental Principles of Marxism-Leninism*. This is what the person taking the class reads. It is cyclostyled (mimeographed) and is inexpensively produced. This is produced by the national communist party concerned, on the basis of a translation of something which originated in Moscow. It is not easy going. The first session is historical materialism; second, capitalism; third, the development of capitalism to the stage of imperialism; fourth, socialism and communism; fifth, the transition to socialism. That is what the people attending the classes are expected to read by way of preparation.

At the end of the section for each class concerned, you get the “necessary reading”. I am just opening at random here — “readings”: *Emile Burns Introduction to Marxism*, Chapter 6; *Karl Marx Critique of the Gotha Program*, especially the discussion of quotation 3; *N. S. Khrushchev Report of the 21st Congress, CPSU*, pages 39 to 45, 71 to 85.

For deeper study, *Fundamental Principles of Marxism-Leninism*, Chapters 26, 27, pages 788 to 977.

Hard Work gets Results

But that is the sort of preparation which is put into the running of a communist class. *They get the results* — they do not get them because Communism is diabolical. They do not get them just because they are a lot of enthusiasts. They get results because *they put a lot of hard work into it*. Someone put a lot of hard work into the preparation of those syllabuses—I happen to know it was

just one man. That was time very well spent on the part of one man.

Here is another booklet for a typical run-of-the-mill class which would be going at any time in any Communist party. The syllabus on the class struggle. Again you have the questions which are going to be discussed and the background on those questions.

Soon Found Out

There is an important point to be noted here: if you persuade someone to attend the class and you say to him, 'Now if the class is going to mean anything to you, you had better read this syllabus on the class struggle', and you give it to him, but he may not read it. He comes to a controlled discussion for the first class and he is caught out completely. The others have read it and he has not. The tutor asks questions. The questions begin to go backward and forward. The ball passes from one to another. If he has not done the reading, the others can soon see that he has not done it. The tutor can tell he has not done the reading. He is less likely to come up with the right answer than anyone else. So he tells himself, "I have got to take time to do the reading before the next class or I am going to look a darn fool". So there is an incentive to do the reading—pressure upon him.

Incidentally, the same method is used behind the Iron Curtain. It is used in China, it is used in Russia. And behind the Bamboo Curtain. It can have very sinister implications.

But this side of the Iron Curtain, it does not in normal circumstances have those consequences for the member at all. On the contrary, it is a very effective way of getting ideas which might otherwise be unacceptable, or difficult to accept, over to people. I have a whole lot of syllabus here "On Imperialism", a syllabi "on Marxism versus Reformism", and so on.

I also have a document, which I quoted in *Christ to the World*, which is in your pack, "*Some hints for party tutors*". This is written by the head of the education department

and they are very down-to-earth, simple, homey, practical sort of hints for tutors.

Hints for Tutors

Some of the hints for tutors, I think, are ones which would very well take to heart. For example, one of the practical points is this: "on the use of quotations: Some tutors like to acquire prestige by looking up rare quotations from books out of print or not yet translated. It may be good for the tutor's prestige but it does not help the students. My advice when quoting, wherever possible, use the well-known quotation which the student himself can find. You will get deserved prestige if you help people to understand things not through the display of your own erudition but by helping them". This is not a bad approach.

St. Ignatius might have thought of it too.

There is a very practical one which I think the nun will appreciate: "Confirmed knitters put some tutors off at first, but they should be treated with sympathy."

My own experience is that the kindly and decent attitude to students is one of the first demands of the tutor. Many comrades find things difficult. Many are diffident and nervous at first in the field of study. I am for the most cooperative comradely atmosphere. I endeavour to listen patiently to what comrades have to say, even if you feel it is wrong. Make an effort to pick out from the contributions what is good as well as what is bad—to explain mistakes in the most comradely and helpful manner — in general, there is a very strong case for modesty and humility on the side of tutors who often have less experience than those they are helping to study.

"Rough treatment", and this is delightful, I think—"Rough treatment should be reserved for those who are arrogant and intolerant to others in the course of the class or discussion". In other words, rough treatment is reserved for the Scribes, Pharisees, the Levites and not for the Samaritans.

Book Reviews

FOR THE FAMILY

The Family Apostolate and Africa by Rev. John M. Robinson, W.F.; Helicon Ltd., Dublin, Ireland; pp. 278; 12s. 6d.

AT the moment, the evolving African world is one of tension and secularism. Evil ideas are bandied about designed to solve problems which, in fact, their application will only worsen. A classic example is that of contraception. Its main effect will be to assist the present disintegration. Under the circumstances, nothing is more opportune than a sane scheme for building the future.

The world is good to the extent that nations are good and the goodness of a nation is dependent on the state of the families which compose it. The reason for the family apostolate lies here. Its purpose is the building up of Christian families with the long-term objective of worldwide renewal.

The first section of Father John Robinson's book is devoted to a study of the background and development of the family apostolate as it exists outside Africa. He sets the evolution of the Christian family movement within the context of factors which have made for the breakdown of family life. The breakdown of moral standards with regard to family life and the emergence of women into political and public life have worked against the family and, in countries like Germany, France, Switzerland and the United States, brought the Christian family movement into life as a reaction against the prevailing trend. Father Robinson examines also the utility and viability of the family apostolate in Africa and comes to the conclusion that its chances of ultimate success are considerable, though difficulties will be encountered along the way.

In his second section, the author concentrates on the present need and importance of the movement in Africa, investigates the condition of the Christian family there and shows how the movement can best be orientated in

that continent. As he says, "a struggle is in progress between Christianity and materialism for the soul of Africa and the issue will not be long in the balance." Every effort is needed, therefore, to turn Christian family life into a vigorous leaven for the transformation of African society. Father Robinson takes note of the lack of conjugal chastity between Christian married couples in Africa because, as he points out, human love is rare between them: conjugal and family interests tend still to be subjugated to those of the clan. As a chief task of the family apostolate the author emphasises the preservation of the African's admirable sense of community. In Africa, the family of husband, wife and children must be preserved from absorption by the wider, family grouping; at the same time, strong ties between the two must be maintained as a safeguard against the individualism of Europe and the United States.

Father Robinson goes on, in the third section of this book, to study the conflict between Africa's traditional concept of marriage and that of Christianity. Superstition, fetishism and patrilineal and matrilineal systems of marriage, as dictated by African custom, are objectively and candidly appraised. One point that will certainly win the support of many young Africans is the author's suggestion of a counter-dowry system as an aid to a new family. Many are convinced that the present dowry system is ridiculously abused in Africa; that it has reached the point where it serves more as a means of income for the bride's family than anything else. Present tendencies of African governments with regard to the family are also examined in this section of Father Robinson's book. Happily enough African governments are showing sufficient interest to adopt favourable civil codes in this matter. Polygamy and contract marriages have been abolished in many cases. On October 1st, 1964, the Government of the Ivory Coast set marriage age for boys at eighteen and girls at sixteen. These are excellent developments.

In the final section of his book, Father Robinson emphasises the need for an interdenominational approach

to family problems in Africa. He is right to stress, too, that the major role in their solution must be played by the laity, with the clergy acting in an advisory capacity. He suggests the establishment of an all-African family secretariat, an international association of women and national, diocesan and parochial directorates to extend and intensify the family apostolate throughout Africa as a whole.

There can be no question but that this book constitutes the most valuable contribution to existing literature on the subject it discusses so well. It should prove extremely useful not only to those engaged actively in the family apostolate, but to Christians in general of whatever denomination. It should remain the standard work on a most important subject for a very long time to come.

Lawrence Adekoya.

Church and School, by Joan Brothers; Social Research Series of the Liverpool University Press, 25s.

JOAN BROTHERS has achieved a great work in her research for this book, and she has expressed it well and clearly in simple English devoid of jargon. This is not to say that *Church and School* is a book that should be read at one sitting, because it is a closely reasoned piece of work that reveals a new approach to the study of religion and social institutions. At the same time it brings to light some startling side effects of a deliberate policy, namely the spread of Grammar School and higher education to strata of society previously left in the scholastic dark.

In approaching her study Miss Brothers very wisely restricted the scope of her field work. She explains very fully how and why she did this in her introduction, and although it is rather long it will be of interest to those involved in similar work. For the more general reader, it might be as well to skip it altogether. Suffice it to say that Miss Brothers is suited by upbringing, temperament, and education to gain a great deal from field work in her chosen area of Liverpool. And Liverpool itself is a good choice on the grounds that there the full impact of general

education has been felt within one generation. Moreover truths emerging in Liverpool are immediately relevant to many areas of England, as is apparent to anyone who has moved around the country in recent years. Even when there is not an immediate parallel in the local situation *Church and School* suggests where to look and how.

Unlike many sociological students, Miss Brothers has the capacity to reflect upon the mass of data that she has collected, and these reflections should be of great help to those who have to cope with changing religious and social situations. From this point of view there is much matter here for the shaping of future policy on the part of legislators, bishops, priests and, even, liturgical reformers. Legislators can learn that a simple and good idea, such as extended secondary education, is not a simple thing when it is put into practice, and that the ramifications of reform as it spreads from the initial action taken should be considered along with the good that is desired. For bishops and priests Miss Brothers offers a deeper insight into the motives and manner of behaviour of their people. Conversely, it might help some of the people to understand more sympathetically the problems of their pastors. For the liturgical reformers a big question arises; namely, if there is in fact a united community within the parish and, if there is not, then how does present theory square with practice?

For those involved in the work of education itself *Church and School* gives solid fact upon which to base an assessment of past work: it is concerned with those who have already been "formed" by modern educational methods in England. The end-product thus displayed may well be the cause of disturbance to some, and of joy to others. Moreover, an imaginative extension of Miss Brothers' findings should prove very useful in assessing the over-all effects that are likely to arise from any large scale extension of comprehensive schools, or the combination of secondary modern schools into larger units than the residential.

It is a pleasure to be able to recommend Miss Brothers' book to experts and general public alike for, even when

does not find agreement, it will certainly provoke thought.

Anthony Lawn, S.J.

Catholic Education, Claude Leetham, I.C. M.A.
Catholic Social Guild. 7s. 6d.

EDUCATION is, perhaps, the one topic in which most people consider themselves expert to a greater or lesser degree. After all, we have all been through the mill. There can be no comparable activity in which we have all participated and which evokes such vivid emotive memories.

Among the truly expert, however, there can be few who are considered more competent to write on Catholic Education than Fr. Claude Leetham, President of Ratcliffe for many years and who is held in the highest esteem throughout the educational world. He has achieved outstanding success in the field of co-operation between the school and the world of industry, local government and social work.

In this book he provides a guide for parents to help them to have a right attitude to the education of their children and to appreciate what are the true benefits of Catholic education. In considering the relative merits of the various philosophies which have influenced man's ideas of education from the ancient world to modern times he shows how Catholic education and philosophy are unique.

Fr. Leetham traces the recent developments in the struggles of Catholics during the 19th and 20th centuries to achieve the right of educating their children according to those principles which they hold dear.

The role of the parents and teachers in the task of education is next considered and the problems which this dichotomy can produce are most fairly considered. Co-operation between the school and the home are of paramount importance if the education of the child is to be successful. The role which the parents have to play and the complementary role of the school are each discussed in the most friendly fashion. The analysis is nevertheless most

thorough. Many controversial issues are presented candidly and without fear or favour.

This book is a gem. It should be included in the personal library of every Catholic parent and teacher.

John Britton

The Sex Education of Children. Rev. J. M. Tweedy. Catholic Social Guild. 2s.

MANY parents find it difficult to discuss sexual matters with their children. They find the situation embarrassing and are unsure of the vocabulary they should use, how much or how little they should say and how much knowledge and experience the child may have gleaned from other sources.

The child needs information and guidance and has the right to it. It is the obligation and privilege of parents to give him or her this knowledge. There are already a number of books in Catholic bookshops designed to help parents but in preparing this booklet Fr. Tweedy seeks to tackle the problem from a different standpoint.

Fr. Tweedy has compiled a series of notes which are intended to form the basis for group discussions among parents. He puts forward the view that informal discussions among small groups of parents can overcome much of the embarrassment that parents would otherwise feel in talking about sex to their children and that such discussions give parents the opportunity of learning from each other the ways in which these problems can be tackled.

The first three chapters of the book introduce the subject with reference to God's plan of creation. Sexuality is not a 'dirty' thing but a natural, wonderful, divine gift whereby we co-operate with Him in populating Heaven. Why then are we embarrassed? How do children receive distorted attitudes about their bodies? How can we inculcate healthy attitudes in practice? These are the type of questions which parents (and teachers) can discuss among themselves.

John Britton.

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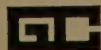
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